

ation stirs up holy meditation; to prayer: and prayer makes man, and fetcheth all divine heaven. Of others I may learn vanity; of these only the practice, teach me by rote, to speak, parrot things; these alone, with feeling.—*Bishop Hall.*

PROSPECTUS

OF THE  
JOURNAL AND FAMILY VISITANT,  
VOLUME X.

BY MRS. ELIZA C. ALLEN.  
One of this Monthly Periodical will contain sixteen octavo pages—as many will permit to be transmitted.

The size of the printed page, with economy, allows as much matter to be in twice the number of pages of most arrangement is still preserved, in oration of the law, although it is oppressing our patrons as much matter as possible to the postage of two sheets.

so neatly executed, and adorned with as its income will allow. No engraving except such as are worthy, both in and such, it will be borne in mind, can be afforded only by a large circula-

designed to aid family discipline, and to clement and happiness of the family consequence, to assist in preparing the young of the Journal," as stated by the Editor, what has heretofore been—**NOT** to violate good taste, nor to weaken a love for the beautiful and refined, in the formation of both; but we have aimed a practical course, a path through

There is in our midst such a vast so called, which can do little more, excite a morbid sensibility, or amuse our humble efforts can well be spared but useful walks of common life." Various expressions of approbation which upon the Journal, are the following: common sense, directed to large intelligence, and practical usefulness." admires the good common sense and which have marked its pages."

by a rich collection of sterling articles, the consideration of mothers, but of impressed with the right sound, moral, and principles it promulgates; and I as will do society a good service by con-

sentments."

TERMS.

JOURNAL AND FAMILY VISITANT" will be sent of every month at ONE DOLLAR per

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1844.

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# Christian Secretary

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VOL. XXII.]

HARTFORD, FRIDAY MORNING, JANUARY 31, 1845.

NEW SERIES.—VOL. VII. NO. 47.

THE CHRISTIAN SECRETARY  
IS PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE  
CORNER MAIN AND ASYLUM STREETS, 3D STORY.

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To the Rev. Richard Fuller, D. B.

LETTER V.

MY DEAR BROTHER.—In my last letter I attempted an examination of the argument derived from the Old Testament in favor of slavery. It becomes me next to consider the manner in which this institution is treated in the New Testament. Before, however, I do this, it will be proper for me to offer a few suggestions on the subject of expediency. This topic, as I am aware, is introduced only incidentally into the discussion. Nevertheless, I propose briefly to illustrate that, on this point at least, there may be no difference of opinion between us.

It gives me great pleasure to declare that I cheerfully and heartily coincide with you in the spirit and intention of your remarks on this subject. I admire the indignation with which you repel the suspicion that the Saviour or his apostles would, for the sake of escaping persecution, shun to declare the whole counsel of God. I sympathize in the scorn with which you contemplate that craven spirit, which, while it speaks great swelling words, yet has men's persons in admiration because of advantage. I know of nothing more utterly contemptible. Disgraceful however it is every where, it is specially so in the Christian church, and more than all in the Christian ministry. We have all seen the evils of this sort of expediency. It has too frequently brought the ministry of the gospel into contempt in the eyes of all honorable and high-minded men. Holding their views, I should be thoroughly ashamed if any thing that I have ever said or written, has justly led any one to suppose that I consider our Lord or his apostles capable of so unmanly a wickedness. I am therefore gratified with your allusion to the subject, as it will enable me to explain my views more explicitly. I hope that I may be able to illustrate that, on this point at least, there may be no difference of opinion between us.

The word 'expedient' means, 'fitness or suitableness to effect some end, or purpose intended.' In this sense it is morally neutral, being in itself neither good nor bad, but deriving its moral quality from some circumstance extraneous to itself. I have said that it is morally neutral. This however expresses not the whole truth. Expediency, that is, the use of means suitable or fitted to accomplish an end, is the simple and universal dictate of intelligence. A man would scarcely be deemed of sound mind unless he obeyed the dictates of such an expediency. Nay, if he failed to avail himself of such means, he might be morally delinquent. For instance, if a man were charged with the accomplishment of some good design, and neglected to use the means suited to effect it, or still more if he used means of a directly opposite tendency, we should all declare him culpable. His conduct would show that his interest in the good work was not sufficient to prompt him to the use of the proper means to ensure his success.

We see then, clearly, that simple expediency, that is, the use of the means suitable to accomplish an end, is in itself innocent, that it may be commendable, and that the want of it may justly expose us to censure. On the other hand, it is equally evident that expediency may be mean, contemptible, cowardly and wicked. In what manner, then, may these two cases be distinguished from each other?

The end which we desire to accomplish may be either bad or good. As however no means which we use to accomplish a bad end can be innocent, we may at once dismiss this class of cases from our consideration. The question then will be reduced to the following: Under what circumstances is expediency in the accomplishment of a good end wicked, and under what circumstances is it innocent?

We have seen that expediency, in itself, is not only innocent, but that it may be even commendable. When it is wicked, the wickedness must arise, therefore, from some cause aside from the fact that the act seems to be expedient. In other words, then, expediency is wicked when the act which we deem expedient is in itself wicked; or when the act itself is performed from a wicked motive. When neither of these is the case, when the act violates no moral law, either in act or in motive, it is an innocent act as any other. And moreover, we see that these two qualities of the act are entirely distinct from each other.

Let an act, seem ever so expedient, this does not affect its moral character. If it be wicked, it is just as wicked as if it did not seem expedient; if it be expedient or otherwise.

Let us now illustrate this distinction by a reference to some of the cases in which expediency clearly partakes of one or the other of these characters.

I may for instance desire to promulgate the knowledge of the gospel among the heathen; and in order to convince them of its truth, I perform before them pious frauds, and work false miracles.

I may suppose that by so doing I shall convert men's souls. But I have done wickedly. I have lied; and more than this, I have lied in the name of the Most High God. Again, suppose I wish to increase the interest of the public at home in the cause of missions, or any other scheme of benevolence, and I utter exaggerated statements. I tell stories which I know to be false, or which I have no reason to believe to be true, and do this for the sake

of advancing the cause; this also is wicked. It is a sheer lie just as much when uttered to support a good cause, as a bad one. The cause makes it no better, and my hypocrisy makes it worse.

Again, suppose that I understand the Scriptures to reveal a particular system of truth to the human race, and I profess to be moved by the Holy Ghost to enforce this truth upon my fellow-men. I however think that I can make it more acceptable to them by withholding a part of it, or by adding to it, or by modifying the whole or any part of it. In so doing I am guilty of a great wickedness.

God has authorized me to preach the preaching that he bids me, and no other; to preach the truth, the whole truth, and nothing but the truth. I am guilty of telling a lie in his name, of usurping the prerogative of the Most High, and, for the consequences of my sin I am responsible in his sight.

Again, suppose that I understand the revelation which he has given, but I fear that to deliver it just as he has revealed it, will expose me to persecution, or will endanger my property, my influence, my reputation, or my life; and I, from the fear of consequences to myself, abridge, or alter, or modify the message which God has given me; in this case again I do wickedly. I violate the commandment of my Maker, and I profane my temporal happiness to the will of God, and the eternal salvation of the souls of my fellow-men. I deny Christ before men, and he will judge me before the angels of God.

Again, suppose that while I myself hold firmly to the doctrines of the gospel, I, from the fear of popular clamor, adopt means for advancing what I believe to be truth, of which my conscience and reason disapprove. In this case also I do wickedly. I obey men rather than God. I ruin men's souls rather than incur their displeasure. I do, as by the command of God, what I do not believe that he has commanded, and do this because my fellow-men desire it. I am guilty, and to God I must answer for it.

In those instances, and in all such as these, it is in vain to plead that I desire to do good, that I wish to advance the cause of truth, or that I wish to preserve my influence for the sake of using it on some other occasion. God does not choose to be served by abandoning his service, and serving man in his place. He has not commanded us to serve him by doing wickedness. Our influence is not more valuable than truth and righteousness. When we can only preserve it by doing wrong, it is clear that God does not intend us to hold it any longer; and we cannot hold it longer, except there may be no difference of opinion between us.

The word 'expedient' means, 'fitness or suitableness to effect some end, or purpose intended.' In this sense it is morally neutral, being in itself neither good nor bad, but deriving its moral quality from some circumstance extraneous to itself. I have said that it is morally neutral. This however expresses not the whole truth. Expediency, that is, the use of means suitable or fitted to accomplish an end, is the simple and universal dictate of intelligence. A man would scarcely be deemed of sound mind unless he obeyed the dictates of such an expediency. Nay, if he failed to avail himself of such means, he might be morally delinquent. For instance, if a man were charged with the accomplishment of some good design, and neglected to use the means suited to effect it, or still more if he used means of a directly opposite tendency, we should all declare him culpable. His conduct would show that his interest in the good work was not sufficient to prompt him to the use of the proper means to ensure his success.

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Supposing that I am communicating to another a system of truth or of duty. I think that he will be most likely to be influenced by my teaching. At the time of Christ and his apostles, the only form of government known in the civilized world, was a most abominable and oppressive tyranny. Yet the New Testament utters no precept in regard to forms of government, or the special duties of rulers. It goes further. It commands men every where to obey the powers that be, so far as the end would be the most certain manner be accomplished.

It is in this manner that the New Testament has generally dealt with the various forms of social evil. Take for instance civil government. At the time of Christ and his apostles, the only form of government known in the civilized world, was a most abominable and oppressive tyranny. Yet the New Testament utters no precept in regard to forms of government, or the special duties of rulers. It goes further. It commands men every where to obey the powers that be, so far as the end would be the most certain manner be accomplished.

dictates of my own reason, and the best good of him whom it is my duty to benefit? The Bible is filled with cases of just such expediency as this. The gradual development of the truths of revelation under the several dispensations, illustrate it on the widest possible scale, and show that the Deity frequently allows ages to intervene between the discovery of one truth, and the discovery of the next which is intimately associated with it.

Our Saviour disclosed his doctrines to his disciples, as their minds expanded to receive them. Even at the close of his ministry, he affirmed, "I have yet many things to say unto you, but ye cannot bear them now." John 16: 12. To precisely the same effect is the saying of the apostle Paul to the Corinthians, I Cor. 3: 1, 2.—"And I, brethren, could not speak to you as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, nor are ye able." Here the apostle distinctly recognizes the principle that he delivered divine truth to the Corinthians, not in its totality, but in such portions and in such manner, as the weakened understandings and benighted consciences of his hearers would enable them to receive it. This, then, is, undoubtedly, a proper and innocent use of expediency.

But again, there may be a choice not only in respect to the succession of the several parts, but also in respect to the manner in which the whole or any part of the truth shall be presented. Thus, for instance, suppose that in the discussion of the subject of slavery there were no wrong in applying opprobrious epithets to fellow-citizens, and to Christian brethren; inasmuch as the use of these epithets would disincite men to receive what we believe to be the truth, would

# THE CHRISTIAN SECRETARY.

## Christian Secretary.

HARTFORD, JANUARY 31, 1845.

### Notice.

The Board of the Conn. Baptist Education Society will hold its regular Quarterly Meeting at Suffield, on the afternoon of Tuesday, February 11th, at as early an hour as may be consistent with the duties of those members of the Board who are also on the Committee of Examination for Suffield Institution.

The members of the Board (whose names are given below) are earnestly requested to be present, as the business which needs their attention is of no less than vital importance to the educational interests of the Baptist denomination in the State.

T. C. Tensdale, Gordon Robins, Harvey Miller, J. W. Dimock, Augustus Boller, C. C. Burnett, W. G. Howard, G. B. Atwell, E. Savage. The sympathy and counsel of such other brethren as may be present at Suffield to witness the examination, or for other purposes, will be cordially welcomed by the Board.

ROB'T. R. RAYMOND, Secretary.

### The Biblical Recorder.

There was always something about Southern "chivalry" too deep for the fathoming of common-place New England intellects; and this we suppose must be the reason why it baffles our comprehension, that the editor of the Recorder should pursue such a course, as he does, in the Slavery question, and yet continue to lay such a flatteringunction of self-conciliation to his soul.

He is always intimating that Northern Anti-slavery men are afraid of the light; that they will never be caught exposing their feeble understandings to the overwhelming arguments which Southern champions bring to bear upon the vexed question—not they! That the most a Southern man could possibly ask, would be a fair field and no favor—and a chance to bring the whole matter before the bar of the public conscience. And yet, somehow or other, after the editor has been blowing his shell, all summer, unostenated, into Yankee ears, he appears to resist every effort on the other part to get the able letters of Dr. Wayland fairly and honestly before his readers. That he is actually afraid, not the most rash and unthinking will venture to assert; for besides the well-established fact in Natural History that a Southerner cannot possibly be scared, if he should try—the tone of his editorials forbids the supposition. Is it right to say of types that they are noisy? If so, that's the very word. His columns are full of bugles and trumpets—the clash of battle and the wreaths of victory. His talk is ever of "guns and drums and wounds." This must be genuine courage—or else, what is it?

But how to account for it, that with all this "villainous salpiture"—the admission of the anti-slavery arguments into his columns in a form more unexceptionable than any we have ever had before, has never yet been effected! "Why," says the Recorder, "is decidedly too weak to be considered for more than half a minute at a time! Indeed, quite ridiculously so." But, most worshipful sir, seeing that it's the best we have, and that, you can so easily demolish your enemy at a blow, when you have him in a corner—wouldn't you be so kind as to do it? "Whew!" says the Recorder, "wait a minute and see if Dr. Fuller is going to answer it, and then?"—Then what? "Then—we'll see about it!" Well, Dr. Fuller announces his intention of replying at once; now, Mr. Recorder. Well, says the Recorder, "we take the liberty to say in advance, having seen the length and breadth of Dr. W's argument, that we anticipate for Bro. Fuller a *signal and easy victory*!" No liberty at all, sir; to brag in advance is no privilege, it's your prerogative—but the letters, where are the letters, now? Not a word about the letters; only an inch and a half of one of them—a statement, severed from its connection, and thus shorn of the locks of its strength,—is held up as the text for a column of diluted argumentation, in which the Recorder, as usual, triumphs as signally as ever a school-boy triumphed over a Goliath of snow. This must be what they call "chivalry." The Refector, with no more delicacy than would have been obvious to any gentleman in these chilly regions, scrupulously forbears, during the discussion, to utter a word or to admit into its columns a word, to harass the debaters with cross-fires. But the Recorder finds barking at the heels of one of them (and, all the while, sedulously avoiding to let him speak for himself to its readers) a pleasant and profitable recreation.

In the last number, however, the justice of our demand that it should publish Dr. W's letters as an answer to the protracted disquisition which it has been carrying on in our columns, is cautiously conceded. "The sixth and seventh letters and possibly the eighth" it says—and why not all of them, pray? If you are really willing to throw both sides of the question before your readers, why do you split straws in this small way? Why not forego, for once, the infinitesimally little taunts, with which you fill your columns and supply their place with these noble letters, which, with all their weakness, we'll be bound, your readers will prefer to such continual carpings about nothing. What do you suppose they care whether you have flogged the Secretary into fits or not, compared with the stupendous question now at issue between us, not only, but between their consciences and God's eternal law? What do you suppose we care for the magnanimous gibe, by which you insinuate that the appearance of Dr. Wayland's letters is a "Providence Interposition" to save us from the "whiff and wind of your fell sword?" Publish the letters; that's all we ask of you. What do you suppose our readers care, that a peppery paper, away down South, rather intimates that he "guesses" that his twenty odd letters in the Secretary must have spread a considerable consternation throughout their borders? Publish the letters, is all they ask of you,—all that anybody asks, who loves the cause of the slave. Do this, and you will leave your mark, to some good purpose, on the age.

And now, as a stirrup-cup, friend Recorder; you have favored us with a wind column, and we have answered with another. Now let's give our readers a truce. You may wear all the honors of victory; for we freely confess that long before you had finished your series of articles, we were fair, many and many a time, to cry "Enough—enough, in all conscience!" And now as you have stopped us out, won't you just stand back a little, and let Dr. Fuller do the same for the "Author of the Moral Science," a writer slightly more gifted than ourselves, as we are constrained to confess. Give them fair play, publish both sides in full, in your valuable columns, (saying nothing yourself, if it's a possible thing, until they are both quite through); and, after that, you may crow, on that hill of yours, at our humble individual expense, until bronchitis intererves to relieve the echoes and our suffering souls.

Your hand upon it.

REVIVAL.—The Baptist Register mentions a revival in Herkimer, N. Y., where the Lord is graciously reviving his work, sinners are converted, backsliders reclaimed, and the baptismal waters have been frequently visited of late.

The New York Observer contains an account of a revival at Jamaica, L. I., and of the reception of thirty-two converts into the Presbyterian church in that place.

REVIVAL IN BRIDGEPORT.—We have verbal information that about thirty-five conversions have occurred under the preaching of Elder Knapp at Bridgeport. He was to preach his farewell sermon in that place on Friday (this evening), when he will proceed to Troy, N. Y.

### Unitarianism.

It is a matter of public notoriety that efforts are in requisition to build up a Unitarian Society in this city. They have preaching, we believe, pretty regularly on the Sabbath at Union Hall, and are calculating to erect a house of worship in Asylum street next summer; all of which they have a perfect right to do, and against which we do not object. But we deem it no breach of Christian charity to give to those of our readers who have not examined the subject, a very brief outline of the Unitarian faith, nearly as we can recollect from what we have read and heard from Unitarian preachers. They believe in one God. They believe in Jesus Christ—not as God—but as a very good man, who came into this world for the purpose of establishing a new religion, and died a martyr to the cause he had espoused;—of course they reject the Atonement. They believe in the influence of the Holy Spirit, but do not believe in any change of heart, other than that which a man is capable of performing himself. They believe in a limited future punishment, but do not say much about it in their preaching. They believe man is a sinner, but not totally depraved. These are the cardinal points of Unitarianism. Another peculiarity of Unitarianism, is, that they differ widely in their sentiments. There may be those among them who believe in endless punishment, but we do not misrepresent a numerous body when we say they hold to a limited punishment.

Unitarianism then, when fairly dissected, is a mere code of morals, founded on the precepts of Jesus. A change of heart, wrought by the special operation of the Holy Spirit, through the mediation of Jesus Christ, is not any part of their faith. They have no creed that we know of.

The differences of opinion among them appear to be growing wider and wider. The Rev. Mr. Parker, a Unitarian minister in Roxbury, near Boston, preached a sermon to the people of his charge a few weeks since, which appears to have given rise to much dissatisfaction on the part of some of his brethren in the ministry in Boston. It seems that this gentleman has got a little ahead of the Unitarian ministers generally, in his theological views. In the sermon referred to, he stated that Christ himself was frequently mistaken, and that we have good reason to believe that other Christ's will arise superior to Jesus—that his miracles were but "myths and fables"—that the evangelists have mingled with their story puerile notions, and tales which it is charitable to call absurd. He denied the resurrection of Jesus, and said that the account given of his subsequent history is impossible. These are only a few of the blasphemous sentiments of the Reverend Mr. Parker; yet he remains a minister in good standing in the Unitarian church. The Boston Unitarian ministers have, with but few exceptions, refused to exchange pulpits with him it is true, but he still retains all the functions of a Unitarian clergyman. The Rev. John T. Sargent, of the Suffolk street chapel, however, is an exception. He has exchanged pulpits since the delivery of the famous sermon, and a committee of the Unitarian fraternity of churches remonstrated with him, wherein Mr. Sargent not being willing to be restricted in his exchanges, tendered his resignation, and retired from his pastoral charge on the 1st inst.

Unitarianism should not be charged with all the errors which Mr. Parker has advanced; but we regard it as a system of religious error, ingeniously adapted to lead the mind from the simple truths of the Bible, into the lowest depths of infidelity. The Bible says, "In him (Jesus Christ) dwelt all the fullness of the Godhead bodily." Unitarianism says, "He (Christ) was a good man." The Bible says, "Neither is there salvation in any other: (than Christ) for there is none other name under heaven, given among men whereby we must be saved." Unitarianism teaches that man can save himself. Judge ye which is right.

### Looking After.

The Calendar, our new Episcopal paper, has broken ground in the facetious line. Hear him, talking about the affectionate regard of the old English church for the Puritans:

"That church from 200 years ago they fled with such bitter prejudices, has never ceased to look after them as after erring children, and now when they are in danger of perishing lack of the Bread of Life, she comes to the rescue."

We've seen a man, kicked down two pair of stairs and out into the street, get up and rub his wounds and limp off with the most unreasonable "prejudices" against the individual who thus accelerated his exit from the upper regions. But such cruel, cruel prepossessions as the old Non-conformist who settled New England, somehow or other, imbibed against Archbishop Laud and his affectionate compatriots, we never, in any other case, have known.

We've seen, too, a knowing and gently-stepping cock-sparrow looking after a field-cricket, as though he loved the little dear—and no doubt he did. We've seen an an- cient school-ma'am with a well-worn birch, "looking after" her "erring children," who were truant around the old school-house, with a most abandoned disregard of those evenings, with which she longed to embrace them. We've seen a cat "looking after" a mouse—a creditor, after his poor debtor—a fortune-hunter, after Miss Cent-per-cent, the rich banker's daughter. Indeed, there's all sorts of "looking after" in this amiable and neighborly world; but just precisely such kind, disinterested, self-sacrificing, patriotic "looking after" as that which prompts the "Church" to carry her gilded gingerbread to the "perishing" Puritans of Plymouth Rock, who has ever seen before,—who wants to see again?

### Common Schools in New York.

The Annual Report of the Superintendent of Common Schools was transmitted to the Legislature of New York on the 15th inst. From extracts which have been published in the New York papers, we gather the following statistics. It appears that the entire territory of the State, comprising, exclusive of the great lakes, an area of 45,658 square miles, is divided into 10,990 school districts, averaging a little more than four square miles each; thus bringing the remotest inhabitants of every district within a little more than a mile of the school house.

The financial and business affairs of the district are managed by a board of Trustees, in a manner similar to that practiced by our District Committees. They are required annually to make a report of their doings to the Town Superintendent. They are also assisted in the discharge of their duties by a Collector, Clerk and Librarian. The Town Superintendent receives and disburses monies received from the State for School purposes, visits and inspects the schools, examines and licenses the teachers, and is required to report annually to the County Superintendent.

The County Superintendent is appointed by the Board of Supervisors in each county, and when there are more

than 150 districts in any county two Superintendents may be appointed and the districts divided between them. It is the duty of each County Superintendent to visit, as often as practicable, all the schools within his jurisdiction; to inquire into all matters relating to the management and discipline of the school, the course of instruction pursued, the books used, and the condition of the school buildings; to grant and, for cause, annual certificates of qualification to teachers; to point out defects and suggest improvements in the workings of the system; and, generally, by every means in his power, to promote the cause of Education. He is the officer to whom all disputes among Trustees or officers of Districts are referred, and from his decision an appeal lies to the State Superintendent.

It is the duty of each County Superintendent to make an annual report to the Secretary of State, and an abstract of these usually accompanies the Report of that officer to the Legislature. The State Superintendent is the head of the department, and his decisions, on all questions connected with the School laws, are final.

The whole number of children between the ages 5 & 16 in the state, out of the city of New York, was, according to the returns of the last census, 611,548. The whole number who have attended school during any portion of the last year, is 550,199. In addition to this 58,957 are reported as having attended school in the city of New York, making an aggregate of 709,156 children who have been under instruction in the Common Schools of the state, for a greater or less period during the past year, which is an increase of 50,000 over the preceding year.

The aggregate amount of funds, applicable to the support of schools and libraries, for the past year, ending on the 31st of December last, is thus stated:

From the State. \$275,000

Raised by Supervisors. 275,000

Raised voluntarily by towns. 18,000

Raised, under special act, in cities. 200,000

Total. 18,000

\$786,000

The amount of public money expended during the year in the payment of Teachers' wages is \$544,656, and there was raised, on rate bills for the same purpose, \$447,565—a total of \$992,222, being the aggregate amount allowed to teachers. The average for each district is about \$90, and the average compensation to male teachers is \$14 per month, and to females \$7, exclusive of board. The sum applied to the purchase of District Libraries during the year was \$94,647. The number of volumes in the several school libraries is 1,038,396. The number of brick school houses has been increased 120 since the last report, of framed wood 650, and there has been a diminution of 10 houses of 145. More than 400 of the buildings reported last year as unfit for use have been repaired and suitable outbuildings constructed in 185 districts.

In presenting these details, we would not be understood as advocating the system pursued by the State of New York as the best that can be devised; but we do say that it is decidedly superior to our own. New York, Massachusetts and perhaps some other states are *half a century* in advance of Connecticut in the management of their common schools; and yet we have great advantages over these states in this business. With only 84,000 children between the ages of 4 and 16, we have a school fund of upwards of *two millions of dollars*, well and safely invested, the avails of which are appropriated for the benefit of common schools. This fund yields about one dollar and ten cents to every child in the state, between the ages named above, which in many districts is made to defray the whole expense of supporting a school. If the fund is not large enough to support a school the whole year, a teacher is employed for three or four months in winter, and a female for about the same period in the summer; and it is too frequently the case that the person who offers his services at the *lowest* rate, is employed as a teacher, without proper reference to his qualifications. Sufficient care is not taken with regard to the books that are used in common schools. We might easily enumerate other objections, were it necessary.

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From the Missionary Magazine for February, we learn that the receipts of the Board for the month ending Jan. 1, amount to \$5,531,16; corresponding month of last year, \$2,645,50, increase \$2,885,56. Decrease in November \$2,967,77; decrease in November and December \$1,082.21.

The Magazine contains some interesting extracts of a letter from Mr. Oncken, which we shall publish in whole or part, next week.

more, are constantly maintained at the expense of the city of New York, where the largest number of foreigners arrive. There can be no injustice in such a law that we can conceive of; and if rigidly enforced, it would be productive of much good. There is a law of some kind in relation to this subject, already in force in New York, but we believe it is little better than a dead letter.

There is another class of immigrants that require the attention of the Legislatures; these are the *beggars* which are becoming so numerous in our large cities. The most ingenious means are adopted by them for the purpose of deceiving the public. We have noticed in the New York papers within a few days past, several tricks of these persons who are guilty. A boy was seen in the streets barefoot, selling almanacs. His situation at once attracted the notice of a benevolent merchant, and he was supplied with a pair of boots. These were taken home, and he was again started on the same errand, and he was again supplied with two or three pairs more in the same way by different persons, when it was discovered that he still continued in the same plight as before,—his object being to obtain charity by exposing his bare feet in a cold snowy morning. Another device was hit upon by several foreign females to procure money, which should have subjected them to severe punishment. A young child was nearly starved to death, and when this *living skeleton* was carried about in the arms of one of the women who solicited charity, and when she had raised enough for present necessities, another would take the child and beg in a different part of the city. It was ascertained that each cleared five or six dollars a week by this inhuman operation. These are only a specimen of the tricks that are invented by these foreign beggars to obtain money. Industrious immigrants, who are willing to labor for a living, are, as they should be, encouraged; but it is high time that some method was devised to check the transportation of paupers and knaves to this country.

From the Cherokee Country.—The Tableau Cherokee Advocate of 12th ult., says:

"We understand that the Grocery-keepers of Evansville, whose village, for some time past, from the frequent murders occurring there, had well nigh deserved the appellation of a *slaughter pen* for Indians, have come to the apologetic resolution to sell no intoxicating liquors whatever to any Indian, for two months. If, at the expiration of that time, they observe any abatement of crime, to prolong their resolution. We are glad to hear it. The resolution is a good one, and should be continued in force—not for two or twelve months, but forever. If they and their neighbors neither sell nor *treat*, quiet will take the place of brawls; and peace, instead of blood, flow along their streets."

NEW BATTERY.—We learn from the Cincinnati Gazette that Professor Locke, of the Medical College of Ohio, after studying for many years the structure and use of galvanic batteries, has invented one very convenient in use and in many respects novel in its effects. He calls it the Organization Battery. It consists of a combination of all kinds of batteries in one neat table instrument, so arranged that by keys and stops like those of an organ, he can in a moment bring any kind of battery to act upon the same experiment; and thus in rapid succession can contrast the effects of different modifications. Although of moderate size the effects are very impressive; when two copper conductors are brought in contact and afterwards separated to some distance, a hissing arched flame passes between them, and when charcoal is substituted, the flame becomes insupportably brilliant, bringing tears from the eyes of those who attempt, while too near, to look at it.—Leaves of gold and other metal are burnt as if by an explosion; water is decomposed by it as if it were boiling.—The shock, in one modification, is insupportably painful, but by drawing a stop the shock ceases. Magnetic machines are thrown into rapid revolution, and a small iron magnet is excited to lift eleven hundred pounds. And thus by various "stops" all the music of galvanic electricity, with all its variations, may be rapidly executed. The instrument, occupying a space of about three feet in length, two and a half feet in width, and one foot in height, made of polished walnut, lignum vita and polished brass, finished as neatly as a piano, exhibits both external symmetry and internal mechanical accuracy.

SLAVERY IN KENTUCKY.—A letter in the Vermont Chronicle, from a respectable citizen of Louisville, says:

"I know the real sentiments of most of our leading men, and I believe a decided step will be taken to amend the Constitution of Kentucky, with a view to the extirpation of slavery; it is ruining us as a people, impoverishing us as a State, and poisoning our public and private morals."

The Episcopalian Recorder states that in one of the counties of Pennsylvania there are from eight hundred to one thousand families destitute of a Bible. This is exclusive of Roman Catholics, of whom there are about one thousand families in the county.

We have seen a letter from an agent of the Home Missionary Society, saying the Rochester Daily American, is a gentleman in this city, who commands an abstract of the China Treaty, which he commands in strong terms; and submits to Congress the propriety of cultivating the friendly relations that subsist between the two nations by the appointment of a permanent Minister or Commissioner. The bill establishing the Smithsonian Institute was finally passed. The Smithsonian bequest amounts to over \$500,000.

In the House a bill was introduced, appropriating \$100,000 to establish military posts in Nebraska and Oregon, which was referred to the Committee on Military Affairs. Great sensation was produced by the proposition of Mr. Robinson of New York, to admit Texas as a State with a limited area, but to provide that slavery shall not exist in the remainder of the Territory, without the consent of Congress. Several

# THE CHRISTIAN SECRETARY.

original. Edited and published by  
the first door north of the Centre church, is  
the work.  
CHRONICLE, devoted exclusively to intel-  
ligence of the Jews, and the proceedings of the So-  
ciety of the condition of the Jews. It  
works for all who feel interested in that  
agent, 6 Asylum street.

Avrill of this city has left the sum of 13,  
various benevolent institutions.

the "Lost Boy Found" on the fourth page  
presented at the request of the father of the  
boy it is, it is nevertheless strictly true.

field of Maine, is chosen a U. S. Senator  
on the 4th of March next.

## Selected Summary.

COUNTRY.—The Tabulae Chero-

29th ult., says:—

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a letter from an agent of the Home Mis-  
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city, which states that 1,000,000 francs  
over by foreign Catholic associations ex-  
ists in this country. This is \$90,400 more  
American Protestant contributions for home

gence from the Hermitage report Gen.

to be such as to render his sudden death  
able.

Crus" has changed its doleful name to  
the of "The Morning Watch."

Railroad Company have discontinued

W. TREAT, formerly of this city, was ac-  
few days since, while on a gunning ex-  
and, near Milwaukee. He died the next  
a young wife. He was a man by trade,  
age, and highly respected. His father  
reside in Glastenbury in this State.

ROGINIA SENATOR.—Col. Wm. Campbell,  
ford and Franklin, died at Richmond on  
was a Whig.

ids have been excommunicated by the  
at Jerusalem, for the very extraordinary  
have subscribed £100,000 for the ameliora-  
in Jews. The Synagogue is highly op-  
eration in the way of improvement, it seems.

—A case of some interest occurred in  
inst. A man from Martinsburg, Va.,  
and his wife—the woman as his  
the man for kidnapping the woman  
from whom they were taken, declined  
matter, and the jailor wouldn't take care  
of authority. So they are both at large!

recently stole seventeen horses in Gen. Bur-  
hood in Texas, leaving but a single ani-  
they could be pursued.

NEW YORK.—A New Haven paper lately  
and boggary in New York, to which  
of the Tribune replies:

The New Haven paper is not well versed  
of New York, as the following authentic  
A few months since, a clergyman  
by a female who uniformly brought  
infant clothed in rags, and so poor  
apparently the little sufferer's existence  
many days prolonged. To use his own  
words seemed as destitute of flesh as an  
suitable relief had been furnished  
the way of clothing, (the clergyman)  
his parochian, was asked to go with the  
to see a living skeleton, in the person of  
that he had been relieved. He found  
of another mother and clothed in rags, as  
it. He investigated the matter and found  
as stoned for the purpose of being used  
that four different females used it  
each using different streets to exhibit it  
in its own town. They cleared by the  
six dollars per week. The writer in the  
may be assured that little or no suffer-  
clothing exists in New York.

WITH CHINA.—The vote of the Senate on  
the ratification of the Treaty of Ta Tsing  
Jan 16, 1845, was unanimous.—Yes.

—A New York publication gives the  
zens of that city whose aggregate wealth  
the enormous sum of two hundred and  
eight hundred thousand dollars!  
for a young man just starting in life, or  
who is about leaving it. Among these  
we give the names and reputations of

There are five worth, each, 1,500,000  
There are ten worth, each, 1,000,000  
The remainder range from \$800,000 to \$100,000.—  
Harper and Brothers, the great publishers, are set down at  
\$1,000,000. Edwin Forrest is ticketed at \$100,000.—  
For the benefit of our bachelor friends, we will just hint  
that two widow ladies, ages not stated, are put down at \$1,  
500,000 each. There are also a number whose wealth  
ranges from \$1,000,000 to \$100,000. These are all,  
probably, prizes in the lottery of life.

## Resolutions.

Joint Resolution, declaring the terms on which Congress  
will admit Texas into the Union as a State:

Resolved by the Senate and House of Representatives  
of the United States of America in Congress assembled,  
That Congress doth consent that the territory properly in-  
cluded within, and rightfully belonging to the republic of  
Texas, may be erected into a new State, to be called the  
State of Texas, with a republican form of government, to be  
adopted by the people of said republic, by deputies in  
convention assembled, with the consent of the existing go-  
vernment, in order that the same may be admitted as one  
of the States of this Union.

Sec. 2. And it is further resolved, That the foregoing  
consent of Congress is given upon the following condi-  
tions, and with the following guarantees, to wit:

First.—Said State to be formed, subject to the adjustment  
by this government of all questions of boundary that  
may arise with other governments; and the constitution  
thereof with the proper evidence of its adoption by the  
people of said republic of Texas, shall be transmitted to the  
President of the United States, to be laid before Congress  
in its final action, on or before the first day of January, one  
thousand eight hundred and forty-six.

Second.—Said State, when admitted into the Union, af-  
ter receding to the United States all public offices, fortifica-  
tions, barracks, ports and harbors, navy and navy yards,  
docks, magazines, arms, armaments, and all property and  
means pertaining to the public defense belonging to said  
republic of Texas, shall retain all the public funds, debts,  
taxes, and dues of every kind which may belong to, or be  
due and owing said republic; and shall also retain all the  
unappropriated lands lying within its limits, to be  
applied to the payment of the debts and liabilities of the  
said republic of Texas; and the residue of said lands, after  
discharging said debts and liabilities, to be disposed of as  
said State may direct: but in no event are said debts and  
liabilities to become a charge upon the government of the  
United States.

Third.—New States, of convenient size, not exceeding  
four in number in addition to said State of Texas, and having  
sufficient population, may hereafter, by the consent of  
said State be formed out of the territory thereof, which  
shall be entitled to admission under the provisions of the  
federal constitution. And such States as may be formed  
out of that portion of said territory lying south of thirty-six  
degrees thirty minutes north latitude, commonly known as  
the Missouri compromise line, shall be admitted into the State  
of the Missouri compromise line, as the people of each State  
ask admission may desire. And in such State or States  
as shall be formed out of said Territory North of said Mis-  
souri compromise line, slavery or involuntary servitude,  
(except for crime,) shall be prohibited.

The house then adjourned till Monday, it being five minutes  
past 4 o'clock.

From the New Orleans Picayune, Jan. 14.

## From Mexico—Late and Important.

By the arrival yesterday of the ship Herman, Capt.  
Welsh, from Vera Cruz, we have dates from that city up  
to the 21st inst. To give a full account of all the occurrences  
in the distracted Republic since our last would occupy  
our entire space—we must therefore, as briefly as possible  
detail the principal events which have transpired.

From all we can gather, by our files of papers, our  
correspondence, and verbal accounts, it would seem that  
Santa Anna is still in the field arrayed against the new Gov-  
ernment, and with a force far from inconsiderable at his  
disposal. The report of his having been defeated by Pa-  
rades, at Puebla, was entirely without foundation.

A friend at the city of Mexico has sent us a supplement  
of the Diario del Gobierno, dated on the 27th December,  
which contains a long correspondence between Santa Anna  
and the New President Herrera. Santa Anna's last  
letter was written on the 25th at Huachuca, a small village  
but a few leagues from Mexico. Verbally we learn  
that the Dictator was within five miles of the city on the  
28th, that the roads leading to it in every direction had  
been cut up and barricaded, that the citizens were under  
arms, and that Gen. Parades, with a force of 6000 men, had  
gone out to meet Santa Anna. The force of the latter we  
have no means of ascertaining. One account places it at  
10,000, of which 2000 are said to be splendid cavalry; but  
other reports make out the entire strength of the tyrant as  
much less.

Our readers will understand that but little reliance  
can be placed in some of these rumors, when we state that  
the 21st inst. To give a full account of all the occurrences  
in the distracted Republic since our last would occupy  
our entire space—we must therefore, as briefly as possible  
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rades, at Puebla, was entirely without foundation.

—A young woman in Vermont married a poor but worthy  
man against her father's wish. He drove them from his  
house, and closed his door and heart against them. They  
came down near Boston, went to work, and prospered.

After many years the father had occasion to come to Bos-  
ton. He concluded to go and see his daughter, expect-  
ing a cold reception. His daughter and her husband re-  
ceived him most kindly and lovingly. After staying with  
them awhile, he went back to Vermont.

One of his neighbors, hearing where he had been, asked  
him how his daughter and her husband had treated him.

"I never was so treated before in my life," said the weep-  
ing and broken-hearted father. "They have killed me; I  
don't feel as though I could live under it."

"What did they do to you?" asked the neighbor. "Did  
they abuse you?"

"They loved me to death and killed me with kindness,  
said he. "I can never forgive myself for treating so cruelly  
my own darling daughter, who loved me so affectionately.  
I feel as if I should die to think how I grieved the  
precious child when I spurned her from my door. Heavy  
bless them, and forgive my cruelty and injustice to  
them."

Who does not see in this an infallible cure for difficulties  
between man and man? There is not a child nor  
a man on earth, who would not feel and say that  
daughter, though so deeply wronged and outraged by  
her angry father, did right in treating him as she did.—  
That father was her enemy, but she was not his. He ha-  
died her, while she loved him.—"Kiss for a Blow," by H.  
C. Wright.

Petition of Sullivan Dorr.

To the Hon. General Assembly of the State of Rhode Is-  
land, January 1845.

The undersigned respectfully asks the General Assem-  
bly for liberty to make occasional visits to his son, Thomas  
W. Dorr, now confined in the state's prison. Believing  
that he will never think it consistent with his sense of honor  
and duty to ask or receive his freedom on such conditions  
as have been held out to him by the Legislature of this  
State, it is probable that his imprisonment will terminate  
only with his life. Your petitioner has serious grounds  
to apprehend that his confinement, under the far and dire  
curses of the state's prison, aggravating as it must, the  
rheumatic and bilious complaints under which he has  
been for so long time suffering, will bring upon him  
premature death—under such apprehension your petitioner  
would not feel that he has discharged his duty in this  
behalf, without taking all requisite steps to obtain permission  
from the highest authorities in the State, occasionally to  
visit his son during the continuance of his imprisonment—  
and as his son believes that his disorder is a complicated  
one, partaking of the droopy fluctuating from his  
limbs to his head and chest, of which opinion is the War-  
den of the state's prison, I pray your Honors that Do-  
Usher Parsons may be permitted to visit him, who, having  
been his physician for twenty years, is well acquainted with  
his constitutional habits. Some direction or advice to the  
Inspectors of the prison to this end, from the Legislature,  
would be deemed as favorable to the object herein prayed  
for by your petitioner.

SULLIVAN DORR.

## New London Whale Fishery,

Statement of the arrival of vessels and produce of the  
Whale Fishery at this port, from 1820 (the time of its com-  
mencement) till 1844, inclusive.

Ships. Brigs. Schra. Sps. Wh. Sp.

1844	18	1	2	1	38816	2296
1843	20				34677	3598
1842	16	1	3	1	28165	4055
1841	15	1	2		26893	3920
1840	17	2	1		32038	4110
1839	15	1	2		26274	4105
1838	15	3	2		24053	3301
1837	17				26774	8469
1836	12	1			18663	3199
1835	16	1			16397	12186
1834	9	1			12549	4565
1833	17				22935	5503
1832	12				21375	703
1831	14				19402	6467
1830	14				15248	9792
1829	9				11325	2205
1828	3				5435	168
1827	5				3375	6156
1826	2				2804	88
1825	4				5483	2276
1824	3	2			4996	1934
1823	4	2			6712	2318
1822	1	4			4528	194
1820	1	2			2323	105
					1731	78

It will be seen that the imports for the past year (whale  
and sperm) has exceeded that of any previous year, 3537

## Marriages.

In this city, Jan. 26, by Rev. R. R. Raymond, Mr. Eli-  
as Litchfield, to Miss Abigail W. Fox, both of this city.

In New Haven, on the 22d inst., by Rev. Dr. Croswell,  
Wm. T. Lee, of the firm of Lee and Butler, of this city, and  
Mary, daughter of the late Solomon Colis, Esq., of New  
Haven.

In Groton, on the 21st inst., by Belton A. Copp, Esq.,  
Mr. George Latham, aged 75, of Groton, and Mrs. Free-  
dice Niles, aged 70, of Ledyard.

In New York, on the 16th inst., Andrew M. Frink,  
Esq., Mayor of New

## Poetry.

## The fall of Babylon.

Up the banner on high o'er the mountain,  
Let the trumpet be loud and the cimeter keen,  
For Babylon shall fall as a drop from the fountain,  
And leave not a trace where her glories have been!

The prince from his hall, and the self from his labor,  
Shall gird on their mail and wave high the war-sword;  
But the hand shall relax from its grasp of the sabre,  
And the heart shall grow faint in the wrath of the Lord.

The moon in her light, and the sun in his splendor,  
Shall hide their pale rays from the proud city's fall,  
While thick clouds of mist and of darkness attend her,  
And night wraps her streets like a funeral pall.

For the Medes from the north like a whirlwind shall gather,  
And Babylon yield to the might of the brave;

While the young blooming bride, and the gray-headed

father,  
Shall lay their heads low in the dust of the grave.

Her halls shall be still and her pavement be gory,  
Not a sound heard of mirth or of reveling there;

But the pride of the Chaldees, the boast of their glory,  
Extinguished like Sodom be blasted and bare.

On the spot where thou reignedst thy front, mighty nation,  
Shall the owl have his nest, and the wild beast his den?

Thy courts shall be desert, thy name DESOLATION,

Now the tyrant of cities, the jest of them then.

What is Time?

By Sir W. Scott.

"Know'st thou not I?" the deep voice cried;  
"So long enjoyed, so oft misused—

Alternate, in thy fickle pride,  
Desired, neglected and abused.

"Before my breath, like blazing flax,  
Man and his marvels pass away;

And changing empires wane and wax,

Are founded, flourish, and decay.

"Redeem my hours,—the space is brief,  
While in my glass the sand-grown shiver;

And measureless thy joy or grief;

When Time and thou shall part forever."

## Miscellaneous.

For the Christian Secretary.

Notes of a Voyage to Europe.—No. IV.

Mr. Editor:

At Glasgow we took the railway for Edinburgh, and were whirled at a very rapid rate over the forty miles and upwards that separate these two cities of Scotland's pride and glory. We do not remember ever to have seen a railroad preferable to this. It has been constructed at an immense expense, besides the original price of the land, which must have been considerable, and vastly more than it would have cost in this country, the road itself is built of the most solid and durable materials, every thing about it seems designed for the accommodation of future generations as well as the present. At a very short distance from St. George's Square, and also near the Castle Hill, we took lodgings for a week or so, that we might have an opportunity of knowing something more of Scotia's Capital, or, as it is sometimes styled, "Auld Reeky." An American, upon visiting Edinburgh, would first struck with the massive appearance of its buildings, some of them being of immense height, and for the most part built of granite stone. It is no uncommon thing to find three or four families of the first respectability occupying one house, each having their own suit of rooms, and their own door bell—the pull of which is in close proximity to the plate with the owner's name, and these are fastened upon the door post, instead of the door itself, as is most common with us. When desiring to call upon a friend, having first ascertained his street and number you have but to pull the wire nearest his name, and immediately the door opens, as if by magic; but not quite, for upon ascending two or three flights of stairs, you meet a servant, who, by a labor saving machine, as ingenious as it is useful, has opened the door for you and shut it again without moving from her position.—What may be the effect socially, upon comfort and health of so many occupying one dwelling we did not ascertain—but presume it is not thought to be unfavorable, or it would be avoided.

At the time of our visit, a monument was being erected to the memory of Sir Walter Scott, one of Scotland's most illustrious sons. The site is upon Princes street, a most eligible spot. The monument itself is every way worthy of the noble and generous hearts that devised it, as well as of the great man of whom it is to speak to after ages. When we saw it, the design was not entirely carried out, but was rapidly approaching to completion. Castle Hill, and the castles, are objects of no small interest to the traveller. We will never forget, surely, while memory lives, our emotions as we were winding our way up this eminence. The hill and the castle we had seen before but not as now—a shower of rain had just passed over and the sun had again appeared as we came up to the castle. There was nothing to interrupt the view—we gazed upon those time honored walls, and upon their impregnable foundations—and thought with how much of Scotland's history, these were identified. From the castle, the view of the surrounding country is truly magnificent, not only for its wide range, but because every thing you see has a being in history; and is itself, possessed of all the interests of romance.—Holyrood House is before you, the place where Kings have lived in exile, and where for a time were confined witnesses and martyrs for the truth. Here also you see the central spire of St. Giles' the church where good John Knox preached to the dismay of the Popish faction.—It was the only place of worship in Edinburgh at the time, but it accommodated full 3,000 people. It was in the midst of such a vast multitude as this, that the indomitable Reformer used to pray for the "troubled kirk of God"—and denounced God's judgement against all who oppressed it. John Knox revered God's truth and ordinances, and he would have sooner died than have proved recreant to either. He left the stamp of his character upon the nation—the Bible is embalmed in its very heart. It was at St. Giles' Cathedral, where in days of yore, old Janet Geddes threw the stool upon which she had been sitting, at the Dean of Edinburgh, while he was reading the service which Charles the 1st had directed to be read in all the churches of Scotland, thus confirming them to the church of England, and proselytizing Presbyterians. Janet's ire was up in a moment when she perceived what was attempted. She exclaimed, "Villain, dost thou say mass at my lug?" Her example excited others sitting

near her, and soon the whole church was in an uproar, and the Dean obliged to leave the pulpit along with the Bishop, was chased from the Cathedral by a handful of women. This was a crisis in the history of Scotland. Many troubles followed in the church and the state, until the people arose in their might, to the number of about 60,000. They met in the Grey Friars' church yard. After prayer to Almighty God for his blessing upon the vast multitude and what they were about to do, the Solemn League and Covenant was then read. The silence of the grave ensued, for they stood among graves, and for what they knew, a premature grave would be the consequence to many for the doing of that day. The Covenant was spread out upon a tombstone. The venerable Earl of Sutherland was the first to step forward and attach his name to the instrument. Others followed some adding "till death" and others writing their names in their blood,—and history adds that when the immense sheet was filled up to the very edge, all lifted up their right hands at once, and with tears and prayers swore in their own and in their children's name, to abide by it forever. This noble stand for Christ and his church gave stability to the Presbyterian cause in Scotland.

Edinburgh has now many fine church edifices, especially St. George's facing St. George's Square, and before the last secession occupied by the learned and popular Dr. Candlish, but now by the Rev. Mr. Stevenson, who is said to be a young man fast rising into eminence. A very beautiful building is now being erected for Dr. Candlish. It is not quite, it must be nearly finished by this time. We had the satisfaction of listening to a sermon from this distinguished divine, it was what an American would call a good sermon—we admired it most for its sound and evangelical character, and in this opinion, we were happy to find our friend, the Rev. Dr. Adams, of New York, concurring, whom we had the happiness to meet there on that occasion.

Edinburgh is noted as the residence of some of the most distinguished divines and ripest scholars of the age. Dr. Chalmers, who was for many years engaged as a Professor in the old College, is at present at the head of the new one, and was moderator of the first General Assembly of the Free Church. When we were there, he was absent from the city, being vacation in the college. We were sorry to hear that his health was somewhat infirm, but this is not to be wondered at—he must be getting quite advanced in years. As a man of Letters, he has proved a rich blessing to the world—the influence of his works will long be felt after he is dead and in heaven. But we can hardly conceal our regret, much as we admire the man, that he should still advocate church establishments. He would be a wise man, however, that never made a mistake.

In the Secession Church, the Rev. Dr. Brown holds a conspicuous place, not only for the mighty influence he is at this time exerting in his own denomination, but he is we have reason to believe, one of the profoundest scholars in all Scotland. Book could scarcely be named of modern or ancient date, but he seems to be thoroughly acquainted with it. We heard while there, that his views of the atonement were attracting some attention in the body to which he belongs, we hope not to doubtful disputation."

Among other valuable men, we were happy in making the acquaintance and in hearing the Rev. Christopher Anderson, pastor of the Baptist congregation in Rose street. This Rev. gentleman was the familiar and staid friend of Andrew Fuller, they journeyed together very far and often to awaken the missionary spirit in Scotland and England; and perhaps, to those two men of God, as much as to any others, is the present tide of missionary enterprise to be attributed in these countries. We have read an able sermon from the Rev. Mr. Anderson's pen on the occasion of Dr. Carey's death, which evinces how much the writer's heart is enlisted in the missionary work. His view of the Abrahamic covenant logically conducted him; and Owen was not man to hesitate about a conclusion, however startling, to which he was brought from his premises by a due course of logic, however circuitous. But it is the doctrine of the New Testament that there is any such distinction in the spiritual state and condition of infants?"

Here we have Dr. Halley versus Drs. Wardlaw, Owen, Woods, Miller, et al. on the genus. Baptists can now afford to step aside from the arena, and let these theological gladiators tilt out. The issue is fairly joined among themselves.—May it result in leading all parties to the fundamental truth of the Scripture, that every man's personal faith is essential to his scriptural baptism. We do most heartily approve the advice of our brother of the Magazine. "There may, perhaps, be congregational pamphleteers and talkers in the more remote provinces, who, being behind the age to which they belong, will reiterate, in their respective localities, the obsolete argument which their champion at the Congregational Library has examined and judiciously discarded. Should it be so, a Baptist brother may save himself much time and labour by discreet reference to this volume. As soon as the word *circumcisus* is mentioned, let him ask—Have you read Dr. Halley? When any one speaks of the federal holiness of the children of believers, the response should be—I perceive you have not read Dr. Halley. When the Abrahamic covenant is brought forward, a Baptist, however deficient in polemical skill, may safely reply—Study Dr. Halley! Some who would not listen to us, will probably hearken to him, and his opinion is likely to have far more weight with them than ours."—Baptist Advocate.

couraged to avail themselves of the privileges of the gospel—all men are not only invited but required to believe the truth of God by which they may be saved. The obligation to believe what God requires, and to do what God commands, is imperative upon all, antecedent to any sacrament and independent of it."

In relation to the substitution of baptism for circumcision he has the following views, new from Pedobaptist lips, which it seems to us, is a reluctant yielding up of the last defence of infant baptism.

"I have, and I ought to confess it candidly, some serious objections to the acknowledgement of baptism as the substitute for circumcision."—The general opinion that baptism is substituted for circumcision, as a kind of hereditary seal of the covenant of grace, appears to be ill sustained by scriptural evidence, and to be exposed to some very serious, if not absolutely fatal objections."

Now this is the very idea that we have been for years striving to fix in the brains of our Pedobaptist friends. Dr. Halley, however, deserves the credit, so far as my knowledge extends, of being the first Pedobaptist divine, whose mother tongue is English, whose conduct has been equal to the concession. To be sure, he does not appear to relinquish the old argument very cheerfully; it comes with severe threes, but we have it at last, and we ought to be grateful to Dr. Halley.

Permit another extract, which exhibits strongly the fallacy of the arguments his brethren have been accustomed to use.

"Owen, in his tract on Infant Baptism, while he defends generally the views of my respected friend (Dr. Wardlaw) appends an argument which he thus expresses:—They that have the thing signified have a right unto the sign of it, or those who are partakers of the grace of baptism have a right to the administration of it." This says Dr. H. I. hold to be incontrovertible. But afterwards, in order to show that the infant children of believers have the thing signified—the grace of baptism, he (Dr. Owen) says—"All children in their infancy are reckoned unto the covenant of their parents, by virtue of the law of their creator. It is therefore contrary to the justice of God and the law of the creator of human kind, wherein many die before they can discern between their right hand and their left, to deal with infants any otherwise but in and according to the covenant of their parents, and that He doeth so, see Rom. v. 2," It, says Dr. H., is meant that the children of unbelievers are, with their parents, and for their parents' unbelief, excluded from the covenant of grace, and dying in infancy, perish inevitably, whilst the infants of believers are saved, this I am sure is no where asserted in Scripture, whatever may be the law of the creator of human kind, on which difficult subject, without the express testimony of inspiration, I do not feel competent to reason. Dr. Owen's distinction, however, is clear and consistent with the whole argument. He baptized the children of believers because they are in their parents' covenant of grace! he did not baptize the children of unbelievers, because they like their parents, are not in the covenant of grace. To these conclusions his view of the Abrahamic covenant logically conducted him; and Owen was not man to hesitate about a conclusion, however startling, to which he was brought from his premises by a due course of logic, however circuitous. But it is the doctrine of the New Testament that there is any such distinction in the spiritual state and condition of infants?"

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ADELPHOS.

From the Times.

Lost Boy Found.

A SINGULAR INCIDENT.

The following communication gives the particulars of the capture of a child of Mr. AMMI FILLEY, in Michigan, in the year 1837, and his recovery in Tolland, Mass., about the first of the present month. Mr. Filley was a native of Windsor, in this State—a son of Mr. Elijah Filley, of Bloomfield, quite recently deceased. Mr. Filley was called upon as to whom the child was lost, immediately communicated the intelligence he had obtained to Mr. Marvin, the grandfather of the child, and he without loss of time, made known the tidings to Mr. Filley who was then with his friends in Connecticut. From the knowledge thus obtained, Mr. Filley visited Mr. Cowles, in Tolland, with whom the lad then resided.

In the month of December last, by a most marvellous concurrence of circumstances, the facts in relation to the boy, so far as it concerned the transaction at Albany, came to the knowledge of Rev. Dr. Cooley, of Granville. The Doctor having frequently heard the circumstances under which the child was lost, immediately communicated the intelligence he had obtained to Mr. Marvin, the grandfather of the child, and he without loss of time, made known the tidings to Mr. Filley who was then with his friends in Connecticut. From the knowledge thus obtained, Mr. Filley visited Mr. Cowles, in Tolland, with whom the lad then resided.

Although time and exposure had somewhat obliterated the fair features of this youth, yet his personal appearance was the counterpart to the other members of his family. His size, his age, the complexion of his eyes and hair, and all his prominent characteristics indicated those of his child; and upon appealing to a known scar upon his hand, and examining an indubitable mark in the hair of his head, his identity was fully recognized, and in the joy of his heart he pressed his bosom his long-lost Son.

From the story of the boy it appears that he has constantly resided in the same family, which consisted of four Indians—Paul Pye and Pebe Ann Pye, his wife, Martha Ann Pye, their daughter, and Thomas Williams, an inmate of the family.

They adopted him as their son, and he was taught and believed that Paul and Pebe Ann were his parents and Martha his sister. He supposed himself an Indian boy, and was not aware of any difference of complexion or distinction of nature, until his deliverance at Albany. He has an indistinct recollection of attending school, but when or where he knows not.

This seems to be the only remaining fact in his memory that he can recognize as having trans-

pired prior to his capture and he does not seem to associate this with any other fact indicative of his home except that he did not go to school with Indians.

The first place which he remembers to have visited was Green Bay, the scenery of which he gives a faint, though correct description. In travelling to that place they probably either went or returned by water, as he remembers sailing in a steam-boat. He accompanied them in all their wanderings, and was used as a mendicant to supply himself with clothes and the family with food when their indolence prevented their obtaining it any other way.

In the summer they made their peregrinations back and forth through Michigan and New York, and sometimes visited Connecticut and at one period encamped themselves for several weeks in Stonington. In the winter they generally quarried themselves in wigwams in the vicinity of Rabbits, Skunks, and Bullfrogs, the latter of which they considered a great repast.

Occasionally they made a few baskets with which they sent William to the nearest grocery to barter for whiskey.

He recollects living near Detroit, Utica, Brothertown, Catskill, and Hudson, and several months at Hillsdale, N. Y. In all their wanderings in summer and winter, he travelled barefoot, suffering in winter from cold, and at all times from hunger and fatigue, but the kindness of his Indian sister like a second Pocahontas took unceasing pains to mitigate his sufferings and make his captivity endurable.

Although he cannot recognize his new friends, yet he rejoices that he has found a permanent home in a land of civilization, and all parties feel to render their grateful thanks to the Author of all Good for this marvellous dispensation of his Providence.

A PUZZLER.—The Courier tells us that under the statistics of religious sects, the American Almanac for this year has the following:—Reflec.

Reformed Mennonites. They have a number of churches in Pennsylvania, New York, Ohio, and Indiana, all of which have pastors and deacons. For their numbers, see 2 Samuel 24: 1.

The passage referred to is as follows:

And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

BAPTISTS IN NEW JERSEY.—The Rev. T. O. LINCOLN, of Mount Holly, N. J., has furnished for the Baptist Record the statistics of the denomination in New Jersey. From this account we glean the following facts. The number of churches is 80—of members 11,614. There are 60 pastors, and 106 preachers. In six county towns, and 160 towns and villages, there is no Baptist church. The Hamburg church, the largest in the State, has 397 members. The total amount of contributions to benevolent objects, the last year, was \$3,839,66, which is an average of 33 cents by each member. Fifteen churches have been aided during the past year by the Convention.

TRY AGAIN.

Timour was a great Tartar conqueror. In early life he was forced to take shelter from his enemies in a ruined building, where he sat alone for many hours. Wishing to divert his mind from so wretched a condition, he fixed his eyes on an ant that was carrying a grain of corn larger than itself up a high wall. Sixty-nine times did the grain fall to the ground, but the insect persevered, and the seventieth time it succeeded. This sight gave Timour courage at the